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## REPORTS.

RHEINISCHES MUSEUM, LXXII, 3 and 4.

Pp. 321-352. Eduard Fraenkel, *Lyrische Daktylen* (continuation and conclusion of pp. 161 ff.; see AJP XL 212). The author examines a number of dactylo-iambic (-trochaic, -epitrite) poems. As a result of this examination he concludes that in the so-called dactylo-epitrite rhythm the dactyls are real dactyls historically and formally, though he concedes that in fifth-century poems of the strict dactylo-epitrite type the normal dactylic member as well as the double epitrite might be used as equivalents of an ionic dimeter.

Pp. 353-373. V. Gardthausen, *Namen und Zensus der Roemer*. This paper treats of the influence that was exercised by the Roman censor on the determination of the exact form of the Roman name. It was the duty of the censor, among other things, to prepare a complete list of the full names of all Roman citizens. The author studies in succession the various elements (praenomen, nomen gentilicium, nomen patris aut patroni, tribus and cognomen) that compose the Roman official name, and shows how in each case the influence in question might be exerted. Incidentally, the article is a remarkably clear exposition of the theory of the Roman name and removes many of the difficulties attaching to that subject.

Pp. 374-402. Friedrich Wilhelm, *Der Regentenspiegel des Sopatros*. Interpretation of Sopater's letter to Hemerius entitled Πώς δέι' πράττειν τὴν ἐγκεχειρισμένην αὐτῷ ἡγεμονίαν (Stob. IV, p. 212, 13 ff., Hense). In the course of the interpretation Wilhelm presents copious citations of parallel passages from ancient paraenetic literature, and a multitude of references to the works of modern writers that have contributed to the elucidation of the subject. He reaches the conclusion that the author of the treatise is the sophist and philosopher Sopater of Apamea, the pupil of Jamblichus, and he brings out the fact that this Sopater was for a time the friend and protégé of Constantine the Great, but that he subsequently fell into disfavor with the emperor and was executed at his command not later than 337. He further shows that the writer of the letter is probably identical with the Sopater to whom Jamblichus addressed various letters that have been preserved by Stobaeus. Finally, he points out that Eunapius calls him an ἀνὴρ εἰπεῖν τε καὶ γράψαι δεινότατος and that Suidas attributes to him a Περὶ προνοίας, and that therefore Focke, Quaest. Plut., Muenster, 1911, is probably right in

assigning to him also, rather than to the younger Sopater († 364/5), the Ἐκλογαὶ διάφοροι described by Photius.

Pp. 403-425. Ernst Howald, Zu den Iliasscholien. With a view to enlarging our understanding of the nature and relationship of the various classes of Homeric scholia (BT, A, D, Eustathius, etc.), Howald makes a detailed study of the Homeric scholia furnished by Oxyrhynchus Papyri 221 and 1086.

Pp. 426-436. S. Schwyzler, Zu griechischen Inschriften. 1. Interpretation of the Thessalian Sotairos IS (Solmsen, Insc. sel.<sup>3</sup>, No. 11). 2. Αἰνναῖος (IG IX 2 p. XI nr. III) is an Aeolic form derived from \*Αἰνναῖος, which by haplology comes from \*Αἰνναῖος. Αἰνναῖον νέμος is the "Aenianian woodland." 3. Thessalian Ναυσικαῖος (IG IX 2, 1228) and Homeric ΝΑΥΣΙΚΑΑ. The Ναυσικαῖοι are the sons of a Ναυσικᾶς. Homeric Ναυσικᾶα was written for ΝΑΥΣΙΚΑ = ΝΑΥΣΙΚΚΑ = \*Ναυσίκαα or \*Ναύσικκα, a pet-name (cp. Ναύσικος). 4. ΑΜΑΤΑ (IS Ἐφ. ἀρχ. 1905, 74) = ἄματα (from ἀ priv. + \*ματός) = ἄδολως. So ἀμάται τέχνηι χρεύμενος (IS from Dodona, Hoffmann DI 1568) = ἄδολω τέχνηι χρώμενος.

Pp. 437-445. Krateros, Perdikkas und die letzten Pläne Alexanders: Eine Studie zu Diod. XVIII 4, 1-6, by Heinrich Endres. The passage of Diodorus treats of the decision which, after the death of Alexander, was reached by Perdikkas and the army to drop the prosecution of the vast undertakings that had been projected by the late king. Diodorus was indebted to Hieronymus of Cardia for this information. The absence of Craterus with ἐντολαὶ ἔγγραφοι issued to him by Alexander is one of the cardinal points of the narrative. The ἵπομνήματα are but another name for the ἐφημερίδες. The ἐντολαὶ ἔγγραφοι, the βεβουλευμένα and the ἐπιβολαί all refer to the same thing. Selfishness was the prime motive that led Perdikkas to abandon the execution of Alexander's plans.

Pp. 446-463. A. W. de Groot, Ptolemaios der Sohn. De Groot maintains that thus far no one has succeeded in identifying with any definite historic personality the υἱὸς Πτολεμαίου that is mentioned as co-regent over Egypt during the years 267-259 of the reign of Ptolemy Philadelphus. He does not see how the hypothesis of a person other than Euergetes as the co-regent can be reconciled with the position that Euergetes held before his accession to the throne. He therefore concludes that Euergetes himself was the co-regent, and believes that Euergetes' desire not to wound the susceptibilities of the people of Cyrene affords a satisfactory explanation of the termination of the co-regency.

Pp. 464-472. K. Busche, Zu Senecas Buechern de beneficiis und de clementia. Critical notes on De benef. 1, 3, 3; 2, 8, 2;

2, 14, 2; 2, 34, 3; 4, 5, 1; 4, 8, 1; 4, 20, 3; 4, 24, 1; 5, 3, 1; 6, 31, 11; 6, 35, 5; 7, 2, 1; De clem. 1, 12, 3.

Pp. 473-478. A. Brinkmann, Kallimachos Kydippe. Critical edition of Oxyrhynchus Pap. No. 1011. New emendations are presented in verses 39-41, which, with the appended critical notes, are as follows:

κούρην, ἣ δ' ἀνὰ τῷ πᾶν ἐκάλυψεν ἔπος  
κῆν αὖ σῶς· ὁ τ[ε] λοιπόν, Ἀκόντιε, σείο μετελθεῖν  
ἔσται τῇν ἰδίην ἐς Διονυσιάδα.

39 ἀνὰ τῷ Brinkmann: ανετωσ P 40 κηνασωσ P, dist. Schwister [*a former member of the Bonn Seminary*] ὁ τ[ε] Brinkmann σεειο pr. ε del. P.

Pp. 479-480. F. Atenstaedt, Zu Stephanos von Byzanz. *Γέντα*, St. B., s. v., is a corruption of *Πεντάπολις*, Ptol. 7, 2, 2. The author also cites a string of entries from Stephanus of Byzantium, some of which certainly, and the rest probably, were derived from the first book of the per. mar. ext. of Marcian.

Pp. 481-518. H. Kallenberg, Bausteine zu einer historischen Grammatik der griechischen Sprache. Historical exhibit, with statistics from Homer to Cantacuzene, of the use of τοῦ (του), τῷ (τω); ἄττα, τινά; the genitives and datives of ὅστις; and ἄττα, ἄτινα.

Pp. 519-526. W. Soltau, Nochmals die Enniusfinsternis. Soltau shows once more that the solar eclipse reported by Ennius (see Cic. De rep. 1, 16, 25) cannot be identified with the solar eclipse of the year 400 B. C. The text of Cicero, as the Vaticanus or its corrector has it, is wrong, and originally the word quingentesimo stood before the word quinquagesimo. The Ennian eclipse would thus have for its date Non. Iun. DL, which must be equated with May 6, 203 B. C.

Pp. 527-536. B. Sauer, Favorinus als Gewaehrsman in Kunstdingen. Sauer accepts the Pseudo-Dionean thirty-seventh and sixty-fourth orations as works of Favorinus of Arelate, the pupil of Dio Chrysostomus. From a study of all the passages relating to art in these orations and in the fragments of Favorinus, he concludes that Favorinus is a valuable source of information on matters of art, and that even his unsupported testimony must in general be regarded as trustworthy.

Pp. 537-593. Arthur Ludwig, Plutarch ueber Homer. Among the works of Plutarch is found a treatise that in the printed editions bears the title *περὶ τοῦ βίου καὶ τῆς ποιήσεως Ὁμήρου*. This treatise was intended as a pedagogic manual (*πρὸς εἰσαγωγὴν τῶν ἀρχομένων παιδεύεσθαι*), and served its purpose admirably. From the point of view of textual criticism, the work has been sadly neglected, and not even the printed title is

based on MS authority. Ludwich makes a vigorous protest against this grievous neglect, and paves the way for the preparation of a critical edition by presenting the results of a study based on the collation of four entire MSS, portions of seven others, and specimens of yet three others. The MSS studied by Ludwich fall into two groups (designated by him as  $\Psi$  and  $\Omega$ ), which are so radically different that they cannot possibly have been derived from the same archetype. The printed editions say practically nothing about this divergence of tradition, but editors, upon the whole, follow the text of  $\Psi$ . Ludwich shows that  $\Omega$ , in spite of its many corruptions, possesses much independent value, and that the two groups must be used to supplement each other. There is no sign in either  $\Psi$  or  $\Omega$  of a partition of the treatise into two books such as is found in the printed editions. The title of the work is *περὶ Ὀμήρου* in  $\Psi$ , and *εἰς τὸν βίον τοῦ Ὀμήρου* in  $\Omega$ . Ludwich thinks that *περὶ Ὀμήρου* is the more appropriate title, though he doubts whether it was the original one since the present treatise is a collection of excerpts from a much larger work. A third recension of the *περὶ Ὀμήρου* is evidenced by the eight excerpts preserved in Stobaeus' Anthology, which serve to bring into still bolder relief the epitomic character of the work. A whole chapter is devoted to the refutation of the arguments against the authenticity of the treatise. Another chapter shows that in the matter of Homeric exegesis Plutarch largely followed the Alexandrian scholars, especially Aristarchus, but when he allows himself the luxury of etymologizing on his own account, he does not appear to advantage. A study of Plutarch's relation to Homeric textual criticism affords Ludwich the opportunity once more to come to the defence of his view that of the three classes of texts which he posits for Homer (vulgate texts, texts characterized by 'plus' verses and the omission of vulgate verses, and texts that embody the results of Alexandrian criticism), the vulgate text is pre-Alexandrian and dates from the best period of Greek poetry. He then shows that Plutarch followed the second class of texts; that as a verbal critic he was eclectic, sometimes capricious, not always consistent; and, finally, that there is nothing about the Homeric citations in the *περὶ Ὀμήρου* that would warrant the inference of non-Plutarchean authorship.

Pp. 594-615. M. Boas, *Die Lorscher Handschrift der sog. Monosticha Catonis*. With the aid of the Lorsch collection (Cod. Vatic. Palat. 239, f. 3r, s. X) of the so-called Monosticha Catonis, Boas shows that there were two distinct MS traditions, which he designates as  $\phi$  and  $\chi$  respectively. To the  $\chi$  class belong the Lorsch MS and the MS from which Alcuin copied his collection of the Monosticha. To the original collection from which both  $\phi$  and  $\chi$  are derived Boas applies the symbol  $\omega$ . The title of the  $\omega$  collection was "Sententiae generales in singu-

lis versibus." The absence of the name of Cato from the title is due to the fact that the collection comprised also proverbs of different provenience. By combining  $\phi$  and  $\chi$  Boas reconstructs the contents of  $\omega$  in their proper order. In the concluding section he demonstrates the importance of using both  $\phi$  and  $\chi$  for purposes of textual criticism, and points out that even for the testimony of the  $\phi$  class Paris. 9347 does not alone suffice.

Pp. 616-625. Oskar Klotz, Zu Aischylos thebanischer Tetralogie. Klotz gives a different interpretation of the passages of the Septem that have been supposed to contain an allusion to the expedition of the Epigoni. He also attempts to reconstruct the action of the tetralogy along simpler lines than those of Robert. In the Laius, the king makes a futile endeavor by the exposure of Oedipus to avert the evil consequences of his disobedience to the oracle of Apollo; in the Oedipus, the hero is banished by his sons and pronounces the terrible curse upon them; in the Septem, Eteocles voluntarily meets Polynices in mortal combat in order to compass the extinction of the race of Laius and thereby to effect the salvation of Thebes; and in the Sphinx, Oedipus (not the Silenus, as Robert thinks) overcomes the monster by solving the riddle.

Pp. 626-632. M. Wallies, Zur Textgeschichte der ersten Analytik. Critical study of a number of passages of Aristotle's Prior Analytics. The passages considered are 24 a 16, 24 a 28, 24 b 29, 26 a 2, 42 b 13, 44 b 38, 31 a 17, 32 a 5, 42 a 28, 42 b 6, 49 a 24, 45 a 12, 44 a 2. The author shows the influence of the ancient commentaries on the MS text.

Pp. 633-640. Miszellen: T. O. Achelis, Erasmus ueber die griechischen Briefe des Brutus (632-638). When Erasmus, in a letter of May 27, 1520, to Beatus Rhenanus says, "Porro quas nobis reliquit, *nescio quis Bruti nomine, nomine Phalaridis, nomine Senecae et Pauli, quid aliud censeri possunt, quam declamatiunculae?*" he is not thinking of the Latin letters of Brutus to Cicero, as Ruehl, Rhein. Mus. LXX 315 f., thinks, but of the Greek letters that bear the name of Brutus, which were published along with the letters of Phalaris and those of Apollonius in the editio princeps of 1498.—Ernst Graf, Zu Plutarchs Symposiaca (638-639). In Quaest. Conv. VIII 6, 5 (727 a), for τὸ δὲ καιρὲ δερε καὶ δέντης τοὺς ὁδόντας read τὸ δ' ἐ<δειν ἐ>κάλουν ἔδερε καὶ κτλ.—A. Brinkmann, Lueckenbuesser (639-640). Cleanthes, fr. 570 v. Arnim, consisting of four iambic trimeters, is cited not only by Galen, but also, more correctly, by Gregorius Palamas (p. 2, 3 ff. Jahn). In Palamas' version, the third line starts with *vaí*, and Meineke's conjecture is thus confirmed.—F. Wilhelm, Nachtrag (640). Addenda and corrigenda to pp. 374-402.

C. W. E. MILLER.

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(Cf. AJP XXXVII, 364.)

Juillet-Octobre, 1915.

Paul Meyer. *Manuscripts médicaux en français*. 54 pages. Towards the middle of the thirteenth century it became customary in France to write medical treatises in the vulgar tongue. Some of these treatises were mere translations from the Latin, while others were originally written in French. The latter no doubt appealed more particularly to those women who eagerly devoted themselves to medical and surgical practice; while to the modern scholar it is the lexical material to be found in them that is of especial value. The famous author of this article gives also certain reminiscences of his own early manhood, when he was employed in copying Latin and French medical treatises in mediæval manuscripts for Dr. Daremberg. The latter devoted much time to this subject from about the year 1850 to 1872, when he died without publishing his scholarly work.

Ernest Muret. *Fragments de manuscrits français trouvés en Suisse*. 9 pages. I. *Fragments d'une chanson de geste perdue*. These strips of parchment were found in the bindings of certain sixteenth-century manuscripts preserved in the archives of Geneva. They are herewith published with a brief introduction and scanty notes. II. *Fragment d'un manuscrit du Roman de Troie*. This bit of soiled parchment had been used to wrap up a sixteenth-century seal of the Berne republic.

Giulio Bertoni. *Scene d'amore e di cavalleria in antichi arazzi estensi*. 14 pages. Early inventories of Italian tapestries describe in some detail a number of scenes familiar to students of Old French literature. Among them may be mentioned the early epics and the *Roman de la Rose*.

Albert Dauzat. *Etymologies françaises et provençales*. 20 pages. Etymologies of eleven words and groups of words are discussed in some detail.

Mélanges. M. Wilmotte, *L'auteur des branches II et Va du Renard et Chrétien de Troyes*. A. Guesnon, A. Långfors, *Notes et corrections aux chansons de Raoul sise Soons*. Giulio Bertoni, *Osservazioni al testo del Doctrinal di Raimon de Castelnou*. Paul Marchot, *Anc. français Eschepir, Eschapir*. Paul Marchot, *Anc. français Talemelier*. Giulio Bertoni, *Nota sul dialetto di Bonifacio (Corsica)*.

Comptes rendus. E. Gamillscheg et L. Spitzer, *Die Bezeichnungen der "Klette" im Galloromanischen* (Antoine Thomas). Stefan Glixelli, *Les cinq poèmes des trois morts et des trois vifs*

(A. Långfors, A. Jeanroy). L. F. Paetow, *The Battle of the seven Arts* (*Memoirs of the University of California*) (A. Jeanroy: "La partie la plus importante de cette nouvelle édition du petit poème d'Henri d'Andeli consiste dans les notes, qui apportent sur l'état des études au XIII<sup>e</sup> siècle des renseignements abondants et précis.") Eero Ilvonen, *Parodies de thèmes pieux dans la poésie française du moyen âge* (Arthur Långfors). S. Strónski, *La légende amoureuse de Bertran de Born* (A. Jeanroy). Alfred Jeanroy, *Les Joies du Gai Savoir* (Arthur Långfors).

Périodiques. *Butlletí de dialectologia catalana*, t. I, II (J. Jud). *Le Moyen Age*, XXI<sup>e</sup>-XXV<sup>e</sup> année (G. Huet). *Literaturblatt für germanische und romanische Philologie*, XXXIV<sup>e</sup>, XXXV<sup>e</sup> année (Arthur Långfors); XXXV<sup>e</sup> (suite)-XXXVII<sup>e</sup> année (Ernest Muret). *Revue des Langues romanes*, t. LVI (L. Foulet). *Studj romanzi*, vol. VI (Giulio Bertoni). *Zeitschrift für französische sprache und litteratur*, t. XL-XLII (J. R.)

Chronique. Retirement of M. P. Meyer from the directorship of the *Ecole des Chartes*. "La Sorbonne a bénéficié, cet hiver, de la présence de M. C. H. Grandgent, de l'Université Harvard, qui a fait, de novembre à mars, un cours sur Dante et son œuvre." Lectures by Belgian professors.

Comptes rendus sommaires. 5 titres. Henry Raymond Brush, *La Bataille de Trente* (A. Långfors).

Janvier-Octobre, 1916-1917.

Antoine Thomas. *Nouvèles variétés étimologiques*. 36 pages. The etymologies of some thirty-two words and groups of words are discussed.

Gustave Cohen and Karl Young. *The Officium Stellæ from Bilsen*. 16 pages. Between the modern towns of Tongres and Maestricht in Belgium there existed in mediæval times the monastery of Bilsen, and here towards the end of the eleventh century there was written a Nativity play in Latin which has many points of interest for the history of the drama. The text is here published with introduction and notes from the unique manuscript in the library of the Bollandists in Brussels. [Note by G. C. K.: On June 29, 1897, when I visited this library I was told that at the time their manuscripts were transferred to the Bibliothèque Royale a few volumes were overlooked. The manuscript in question here must be one of the latter class. On this occasion fifteenth-century editions of the *Speculum Historiale* and the *Speculum Doctrinale* of Vincentius Bellovacensis were inspected by me.]



M. Wilmotte. *Le Rodlieb, notre premier roman courtois.* 34 pages. There have been preserved in a Latin manuscript now at Munich a series of fragments of a mediæval Latin epic which have given rise to much discussion among scholars. Several German investigators have argued that the author of these fragments was one of their countrymen; and now the well-known Liege professor has entered the lists in favor of a French origin. The former endeavor to localize the story at Tegernsee, the latter would have us consider the banks of the Meuse its original home. Perhaps some day the question may be definitely decided in the light of a fuller knowledge still to be gained.

E. Walberg. *Date et source de la Vie de saint Thomas de Cantorbéry par Benet, moine de Saint-Alban.* 20 pages. The murder of Thomas Becket, Archbishop of Canterbury, on Dec. 29, 1170, created such a wave of popular interest in his career that numerous lives were written both in Latin and French. Benet, a monk of Saint-Alban, wrote a French poem on the subject, which is here investigated as to both date and source. The writer decides for the year 1184 and a lost Latin life by Robert de Cricklade as being the most probable.

G. Huet. *La légende de la Montagne d'aimant dans le roman de Berinus.* 27 pages. The hero's ship is irresistibly drawn to the fabulous magnet in mid-ocean. This story is found as far back as the time of Pliny the Elder, and it is extant in many versions. The Old French forms of the legend are here studied and compared.

A. Jeanroy et A. Långfors. *Chansons inédites tirées du manuscrit français 1591 de la Bibliothèque nationale.* 57 pages. Thirty-eight songs considered by the present editors to be preserved only in this Paris manuscript are here edited critically. They are all of them anonymous.

A. Långfors. *Le Tournoiement d'enfer, poème allégorique et satirique tiré du manuscrit français 1807 de la Bibliothèque nationale.* 48 pages. This poem was apparently written in the neighborhood of Blois, as is evidenced by both allusions and dialect. It is here critically edited.

Arthur Långfors. *Le fabliau du moine; Le dit de la Tremontaine, deux poèmes inédits, tirés du manuscrit 2800 de la bibliothèque du baron James de Rothschild.* 16 pages. These short pieces are here edited critically, after their characteristics have been briefly described.

J. J. Salverda de Grave. *Poème en quatrains conservé dans un manuscrit de la Bibliothèque d'Amsterdam.* 11 pages. This little poem was copied in the fourteenth century on a fly-leaf of the famous tenth-century manuscript of Caesar preserved in the library of Amsterdam.

Mélanges. A. Jeanroy, "Ne garder l'eure," histoire d'une locution. Giulio Bertoni, Un nuovo frammento della versione perduta del Roman de Troie di Benoit de Sainte-More.

Comptes rendus. Giulio Bertoni, I trovatori d'Italia (Arthur Långfors). Gédéon Huet, Chansons et descorts de Gautier de Dargies (Arthur Långfors). Hjalmar Crohns, Die Bewertung der Frau unter dem Einfluss der Cölibatsidee; Legenden och medeltidens latinska predikan och exempla; Några Scripta supposititia (Arthur Långfors). O. J. Tallgren, R. Celler, Studî su la lirica italiana del Duecento: "De la mia disianza" (Giulio Bertoni). Ernest F. Langley, The poetry of Giacomo da Lentino, Cambridge, Harvard University Press, 1915 (Giulio Bertoni). Ludovico Frati, Rimatori bolognesi del Trecento (Giulio Bertoni). Dante Alighieri, Vita Nova . . . traduite par Henry Cochin, 2<sup>e</sup> éd. (Henri Hauvette). Viggo Bröndal, Notes d'étymologie romane (J. Jud).

Chronique. Obituary notices of Francesco Novati and Régis Michalias.

Publications annoncées.

Collections et publications en cours.

Compte rendu sommaire. 1 title. Blanche Sutorius, Le débat provençal de l'âme et du corps (texte critique).

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